
A N
EARNEST PLEA
FOR
Constant Attendance
AT THE
Lord's Table, &c.

AN
EARNEST PLEA
FOR
Constant Attendance
AT THE
Lord's Table.
IN A
SERMON

Preach'd June 4. 1696.

By T. CRUSO.

² Chron. 30. 23. *And the whole assembly took counsel to keep other seven days, and they kept other seven days with gladness.*

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T H E P R E F A C E.

T *Here is no sadder Symptom of the declining state of Religion at this day in the World, than the notorious Abatement of its Vital Heat among those that seem to be Religious; the Prophetical Saying of our Lord, That* Mat.
the Love of many should 24.12.
wax cold, being in various respects fulfilled upon us. Among other tokens of it, the little Delight which is taken in

approaching to God, is certainly none of the least: His Highways are too much untrodden by some, and others go on in them only as a beaten customary Road. The most have too soon forgotten the Difficulties and Restraints which they were under a few Years ago, and discover a very slender sense of the Goodness of God in their present Liberty. There are such as envy us our External Enlargements, like those Philistines of old, who said,

Behold the Hebrews come forth out of the holes where they had hid themselves. But to what purpose hath God open'd such a door, if we be

1 Sam.
14 11.

not

The P R E F A C E.

iii

not inwardly enlarg'd also, when we appear before him, so as to draw water with joy out of our restored wells of salvation? Having long observed with grief and shame the remissness of multitudes in this case, I should think that I had not obtained mercy of the Lord to be faithful, if I had not used some Endeavours to rectify it, especially among those that are under my Immediate Care: And with that Design the following Sermon was preached (as well as several others on the like Occasion), but without the least thought of thus divulging it, till they who have the greatest power over me in such

A 4 things,

things, even wrested it out of my hands. I heartily pray, That it may answer the End of their Importunate Request, and of my Forced Compliance, by convincing and reforming the Guilty, and by confirming and quickning those that are most Innocent, in the matter which is here particularly spoken of.

June 8.
1696

T. C.

An

H

An Earnest Plea for Constant Attendance at the Lord's Table.

I S A M. XX. 27.

*And it came to pass on the morrow,
which was the second day of the
month, that David's place was
empty; and Saul said unto Jo-
nathan his Son, Wherefore
cometh not the son of Jesse to
meat neither yesterday, nor to-
day?*

THE causeless Hatred
and Enmity of *Saul* a-
gainst *David*, tho ve-
ry great, was scarcely
greater than the Friendship and
Affection which was between
David and *Jonathan*; so that
A 5 they

A Plea for Attendance

they freely and safely told all their hearts unto each other. David therefore having reason to suspect some mischievous design in *Saul* against his Life, and fearing to venture himself in his presence any more till he was better satisfied that he might do it without danger, consults with *Jonathan* about this matter. The great difficulty was, how to excuse his absence at the approaching season, in which his Company was expected more

V. 5. than at other times. And David said unto *Jonathan*, Behold, to morrow is the New-Moon, and I should not fail to sit with the King

V. 18. at meat. Again, *Jonathan* said unto David, To morrow is the new-moon, and thou shalt be missed, because thy seat will be empty. But an Apology being contrived, which *Jonathan* was to make for him, David resolves to withdraw

draw himself, and the *New-Moon* V. 24, comes, and the *King* sits down²⁵ to meat, and *David's* Place is empty. However, *Saul* takes no notice of it *that day*, because he thought that *David* might be *accidentally polluted*, and so unfit to come to the *King's Table*, or to partake of that *Solemnity*: *Something hath befallen him*, he V. 26. *is not clean, surely he is not clean*: q. d. there is nothing but defilement which will make him forbear. This supposition *Saul* contented himself the more easily with, because *those kinds* of pollution lasted but for *one day*, and the persons so defiled were only *unclean till the Even*, (as there are many Instances, *Levit.* 11. chap. and 15.) ; and therefore he suspended all discourse about it till the next day, of which the Text gives us an account ; *And it came to pass on the morrow,*
which

which was the second day of the month, &c.

Saul reckons his Son *Jonathan* the fittest person to enquire of, because of his known Intimacy with *David*, for which he upbraids him, *v. 30.* and he calls *David* here by no other name than the *Son of Jesse*, in a way of disdain, with respect to the meanness of his Original; as we find that *Doeg* did afterwards, *c. 22. 9.* and *Nabal* also, *c. 25. 10.* *Saul* had malice and mischief in his heart, and was now enraged at his disappointment of an opportunity to execute it. This seems to be the Reason and Ground of his putting the *Question* at this time; but it is a *Question* which may and should be put in *all like cases*, from a better Principle, and to a better Purpose. As will appear in the handling of this Point (which

is fairly enough deducible)
from the Words.

*Repeated Omissions of Solemn Obs.
Services, are to be strictly ac-
counted for.*

And here I propose to shew,
First, What these Solemn Ser- I.
vices are?

Secondly, What Omissions of II.
them are sinful?

Thirdly, How they are to be III.
accounted for?

Fourthly, Why they must be IV.
so?

Fifthly, Use. V.

First, What these Solemn Ser- I.
vices are? Ans. In short, such
as are of a *superior* nature to the
ordinary Acts of Religious Wor-
ship; and such as may be distin-
guish'd from them by these fol-
lowing Characters, which it
will

will be enough to name. 1. Such as carry in them a *special Meaning* and Signification. 2. Such as are of *special Benefit* and Advantage. 3. Such as require and call for a *special Preparation*. 4. Such as have a *special conjunction* of Duties in their Performance. Of this kind was the *Service of the New Moon*, referr'd to in the Text; and of this kind is our *Lord's Supper*, which I aim at in this Discourse. I shall speak a little severally unto both.

- I. First, Of this *solemn* kind was the Service of the *New-Moon*, which the Text hath a relation to. This will be evident, if we consider briefly these three things; The Nature of it in general; The particular Manner of its Celebration; and, The Ends of its Institution.

I. The

1. The Nature of it in general.

There were various Sacred Services appointed by God among the Jews of old ; they had,

1. Their Daily Service, the Morning and Evening Sacrifice.
2. Their Weekly Service, every Sabbath.
3. Their Monthly Service, every New-Moon.
4. Their Yearly Services, principally in the three great Feasts of the Passover, Pentecost, and Tabernacles.

All which we have mentioned together, 2 Chron. 8. 13. and 31. 3. Now this Monthly Service was a peculiar stated Ordinance, differing from the rest ; as to the *punctual time* of observing which, it seems more probable that they were guided by certain *Astronomical Calculation*, than by the *first appearance* of the Moon to their own view, as some have supposed.

Leusd.
Philol.
Hebræo
Mixt.
p. 247,
248.

2. The

2. The particular Manner of its Celebration ; which takes in these five things. 1. *Abstaining from servile works, and secular Employments ; from bodily Labour, and from all sorts of Traffick and Commerce.* Therefore they in the Prophet are represented saying, *When will the New-Moon be gone, that we may sell Corn ?* 2. *Attending on the Ministry of the Word :* Which is intimated by that Passage of the *Shunamite's Husband*, when she was going to *Elisba ; Wherefore wilt thou go to him to day ? It is neither New-Moon, nor Sabbath.* Because at both those times it was usual to repair to the Prophets and Holy Men of God, for their Instruction in the matters of Religion. 3. *The offering of extraordinary Sacrifices, over and above what they were obliged to offer upon other common days ;*

Amos
8. 5.

2 Kin.
4. 23.

days; which we have the positive Law for, *Num.* 28. 11 - 15. *Ezek.* 46. 6, 7. 4. The *blowing of Trumpets*; as their custom was upon days of Gladness and Rejoicing, and which was expressly enjoin'd now, *Num.* 10. 10. *Psal.* 81. 3. 5. *Feasting upon the remainders of their Sacrifices*; which was allowed to be done, not only on the day wherein they were offer'd, but the *next following day* also, *Lev.* 7. 16. and 19. 6. And therefore we read in the Text, of the Feast which was *begun* on the first day of the Month, that it was *continued* to the second, without going *beyond the Law*, which some have thought that they took liberty to do.

3. The *Ends* of its *Institution*, which ('tis likely) were such as these: 1. To call off the *Jews* from the Superstition and *Idolatry*

try of the *Heathen World*, among whom this was also a solemn *Festival time*; now whereas several of the *Gentiles* sacrificed to the *Moon* it self, the People of God at the same time were order'd to sacrifice to *him*.

2. In thankful *Remembrance* of God's *creating* of that *useful Light*, and *reviving* it, as it were, after its *Monthly Declension* and *Disappearance*.

3. As an *Acknowledgment* of the *Providence* of God, in the successive *Changes of Times and Seasons*, which

Gen. I.

14.

the *Moon* was originally ordained for. 4. That they might learn to *consecrate the First Fruits* of all their Time to God; not only the *beginning of the Year*, but of *every Month* throughout the Year. 5. That they might be put in mind of the *Renovation* of the Church in the *fulness of time*, by Jesus Christ, the *Sun*

of

of Righteousness, as the Moon hath that Light renew'd every Month, which she borrows by reflexion from the *Natural Sun*.

Secondly, Of the like kind is 2.
the *Lord's Supper*, which the Text may fitly enough be accommodated to. The *Jewish New-Moons* are indeed abolished by the Death of our *Lord Jesus*, and therefore the *Apostle* says, *Let no man judge you in respect of* Col. 2.
them; i. e. let none condemn or 16.
censure you for laying them aside. But yet the Holy Ghost alludes to them still, when he speaks of the *Gospel Times*; witness that remarkable Prophecy, *It shall come to pass from one New-* Isa.
Moon to another, and from one 66.23.
Sabbath to another, that all flesh shall come to worship before me, saith the Lord. A stated Course of Publick Divine Worship is
as

as necessary to be kept up and maintained now in the *New-Testament Church*, as ever heretofore in the times of the *Old-Testament*. We have our *Weekly Christian Sabbaths* instituted by God; and we have our *Monthly Communions* at the '*Lord's Table*' also. 'Tis true, we cannot pretend that God hath *positively commanded* them to be every Month; he seems to have left us at liberty to agree among our
 1 Cor. selves, *How often we shall eat of*
 11.26. *this bread, and drink of this Cup*; and all Churches have the Privilege of determining their own Practice in the Case: But I may say (I hope, without giving cause of Offence to any), 1. That this very *Prophecy* would lead us to fix upon a *Monthly Revolution*, rather than any other *Period* of time; though perhaps it do not prescribe any such thing, yet it
 will

will give countenance to it.

2. Such a *distance* between one *Sacrament-Season* and another, seems to be a very good *Medium* between too great *Frequency*, which might occasion *Slightness*, and too great *Rarity*, which might produce *Forgetfulness*.

3. The general *Custom* of other *Churches of Christ* may very justly sway us in a *good thing*, against which we can make no reasonable *Exception*. 4. When any *Churches* have settled such a *Method and Rule* by *common Consent*, particular *Members* can hardly take much satisfaction in the breach and transgression of it. 1 Cor. 11.16.

Secondly, What *Omissions* of these solemn *Services* are sinful? II.

Ans. Under Two Heads.

First, Every *single Omission* is *sinful*, when it is *voluntary* and *avoid-* I.

avoidable. Where the Performance is naturally *impossible*, the Omission is undoubtedly *lawful* and innocent; but when the thing *can be done*, and we do it not, or put it out of our own power, 'tis not only an *Omission*, but a *Neglect*.

1. When we may do it, and yet *leave it undone*, there is sin in the omitting of it. Little *Inconveniences* will not exempt us; but rather, great *Difficulties* and *Impediments* are to be encounter'd and overcome. Many *Excuses* are made, very like to those in the *Parable* of the Great Supper, which were all vain and frivolous. One had *bought a piece*

Luke

14.18. *of ground, and he must needs go*

19. *and see it: Another had bought five yoke of oxen, and he must go and prove them; (whereas there was no necessity of either at that time, and the Supper which they*

they were bidden to, was far more worth, and of greater consequence than both): A third had entred into a *New Relation*, and he cries, *I cannot come*; (when indeed the fault was in the *Will*, not in the want of Power; and 'tis most undeniable, that whatsoever Relation hinders us from *Duty*, it is a *Snare* and a *Curse* to us.) 20.

2. When we *disable our selves*, and put it out of our own power, by *our own act*, we cannot justify our selves in the Omission. It is confess'd, That the man *who was in a journey afar off*, was permitted by God to forbear the keeping of the *Passover* at the appointed season; because then he was really incapable of doing it. But if a man had taken a Journey just at such a time, which might have been prevented or put off, which he might have taken Num. 9. 13.

taken sooner or later, or which he might not have taken at all, without any considerable damage, 'tis not to be imagined that this *Permission* would reach him. *David's* Excuse, urged by *Jonathan* here in the words following the Text, That he earnestly asked leave to go to *Bethlehem*, was not esteemed sufficient by *Saul*, nor would it really have been sufficient in it self, if *David* could have attended the Festivity of the *New-Moon*, without the hazard of his Life.

2. Secondly, *Repeated Omissions* are further aggravated. If it be sinful to omit once, 'tis much more so to do it oftner. This was that which heated the Spirit of *Saul* in the Text, That *David* came not to meat, neither yesterday nor to day. The first Offence is great, the second is doubly hainous; the first is

turn

turning aside out of the way of Duty, the second is going on in a road of Wickedness; the first is barely an act of sin, the second is a means of producing and settling a sinful habit; the first tends to defile the Conscience, the second to sear it. They that do it once in compliance with a strong temptation, will be apt to do it again upon a weak temptation, and probably a third time without any temptation at all, through the increased corruption of their own hearts. The addition of sin to sin makes way for endless multiplication; like the true Plague of Leprosy, which was seldom at a stay (if let alone), but spreading further. Mens absenting of themselves from the Lord's Table one Month, prepares the Soul for the like disorderly practice Month after Month, till they almost forget to

eat this Bread. What is this, but a scandalous and fatal *treasuring up* of Guilt and Wrath against our selves? Thomas (as weak a Believer as most that we meet with in the History of the Gospel) was not with the Disciples *one time*, when Christ came John 20. 24, among them, but he was pre- 26. sent the next.

III. *Thirdly*, How are these Offences to be accounted for?

Ans. Three ways.

- I. First, To God. He will make strict *Inquisition*, and sit as Judge upon the case; before whom all our *Reasons* are to be brought forth, if we have any to allege, and by whom it will be finally decided, whether they are valid and cogent or not. Though we may sometimes (especially in numerous Assemblies

b'ie

blies of Saints) escape the notices of Men like our selves, yet God observes when we *come to this Meat*, and when we *stay from it*. He *sees* what *Creatures overlook* ; he *remembers* what we our selves *forget* ; and he will *call to remembrance* what we *endeavour* (it may be) to bury in *Oblivion*. Our *Iniquity* Jer. 2. *is marked before him*. Every 22 time that we *walk not* in this or that Ordinance, when we are bound to do it, is *written down* ; it stands upon Record in Heaven, and will be charg'd upon us before the Bar of God, and we made to answer for it. This will be a sad and fearful Account ; for there will be no *hiding* or *palliating* of sin then ; no *pretending* of that which is not ; the *naked truth* of every fact will be laid open, and Sentence accordingly pronounc'd.

2. Secondly, To *Ministers* and *Fellow Christians*. Whatever the *Pride* of mens hearts suggest to the contrary, they do really owe an account of themselves, and of their actions and omissions which are justly suspected as sinful, to those under whose *Inspection* they are, and whom they join in the *fellowship of the Gospel* with. If we should be ready to give an answer to every man that asketh us a reason of our hope, how much more ready should we be to give satisfaction to them whom in *spiritual bonds* we are so nearly related to, concerning the reasons of our practice? It is usually a sign that men are already very irregular, or intend and resolve to be so, when they set up themselves as unaccountable. Is it not a rational thing, that he who is the *Steward of God's Mysteries* to any per-
- 1 Pet. 3. 15.
- per-dan

persons, should know why they do not *attend* upon them?

And is it not a righteous thing, that the *Guests at the same Table*, who are justly *offended* at their forbearance, should be made sensible of the causes of it?

Thirdly, To *our own Consci-* 3.
ences. A man's Conscience is God's *Deputy*, and by Authority deriv'd from God, keeps a *Court* within us, where what we do or do not, is to be sifted and weigh'd, examin'd and censur'd, as it deserves. Conscience is a Noble Faculty implanted in the Soul, and divinely impower'd to take cognizance of *every work*, of every *Religious Performance*, and of every *Sinful Negligence*. And whosoever he be that does not *take* an account of these things frequently, and *demand* it of himself impartially, he is dangerously harden'd, and *in*

the way of further hardening. There is a dismal Wo hanging over those that labour to *stop the mouth* of Conscience, and to *stifle* the arguings of their own hearts, and thereby to *deceive themselves*. It is our highest Interest to *deal faithfully* in this case; and if we do so, we shall find that there are many *Pleas* for the omitting of Duty, not to be *disprov'd* or confuted by others, which will nevertheless be *rejected* by an awaken'd mind.

IV. *Fourthly*, Why must such Omissions be thus accounted for?

Ans. The *Reasons* are manifest.

I. First, Because Sins of Omission are *damning* as well as others, if not repented of; and how

how do we repent of them, when we live and persist in them? The Wages of every *sin* (whether of Omission or Commission) is death; and when our Lord describes the *Process* of the Great and Last Day, 'tis observable that he only fastens upon *Sins of Omission*, because those are generally least regarded by us, though as greatly destructive to us as any whatsoever; *I was hungry, and you* Mat. *gave me no meat; I was thirsty,* 25 41, *and you gave me no drink, &c.* 42, &c.

So *Christ* may (and will) say to many, I provided for your *Spiritual Necessities*, but you refus'd my provision. I spread my *Table* for you, but you turned your backs upon it. We are bound to do good, as well as not to do evil: Acts of Worship are as strictly commanded, as Acts of Licentiousness are

forbidden. Wrath is revealed from Heaven against the Families that call not on God's Name, as well as those that blaspheme it.

Jerem
10.25.

2. Secondly, Such Omissions are not only a *Contempt* of God's *Authority*, but of our own inestimable *Privilege*. We transgress a *clear Precept* of the Law, and despise the most *precious Ordinance* of the Gospel; as the *Jews* of old were arraigned for slighting the promised *pleasant Land*. It is an *Affront* to the *Goodness* and *Grace*, as well as *Sovereignty* of God, to decline partaking of this blessed Institution, at any of those solemn *Set Times* when we are called to it. 'Tis the vilest *Ingratitude* for an exceeding valuable *Kindness*. 'Tis an inflicting of that *Punishment* upon our selves, which God threatens

Psal.
106.
24.

as

as one of the forest that can be inflicted: I will cause her feast ^{Hof.} days to cease, her new-moons, and ^{2. 11.} her sabbaths, &c. We make them cease to us, when we do not attend upon God in them, and so we become the barbarous Executioners of our own Curse.

3. Thirdly, The Examples even of bad men will upbraid us in this case, and be produced in judgment against us. Some carnal persons have such an awful sense of the necessity of such Duties imprest upon them by Natural Conscience, that they do not dare to pass them over, though they be in the miserable state of those defiled and unbelieving, to whom nothing is pure. As wicked as Saul was, yet we find him very careful and exact in the keeping of this Feast of the New-Moon; and he would have his Chief Princes, his

Great Men, and his Courtiers,
to keep it with him, as *Jona-*
V. 25. *than*, and *Abner*, and *David*.

The *Jews*, when they were at
worst, when compared to the
men of Sodom, and *people of Go-*
morrah, yet did not grow slack
or remiss as to their *Solemn*
Festivals, though the allowed
filthiness of their hearts and
lives made them nauseous and
Isa. 1. abominable to God. *Your new-*
14. *moons and your appointed feasts*
my soul hateth; which plainly
implies that they held on the
observation of them. If *Hypocrites*
have so much of the
Form, 'tis no better than *Pro-*
phaneness for any to be defective
in it.

V. *Fifthly*, To make some short
Use and *Application* of the
whole.

First,

First, What account will 1.
they give to God, to others,
or to themselves, that *never*
sit down to Sacramental Meat?
That go on in the constant
Neglect of it *many years* one
after another, and perhaps *all*
their life long? And are no more
concern'd about it, than if Je-
sus Christ had never said, *Do*
this in remembrance of me; or
than if the *Holy Ghost* had ne-
ver reported it? If we can
suppose that a person may live
in the conscientious practice
of *all other Duties*, who fails
in *this*, is it not the more to
be lamented, that such an one
should *lack one thing?* That
there should be any particu-
lar branch of God's Service
totally laid aside, when the
rest of the things which Christ
hath

hath commanded, seem to be done so well? Far be it from me to limit God's *pardonning Mercy*, where this Guilt is contracted upon *mistaken Scruples*; nor can I tell how far a *general Repentance* may be accepted for *this Sin*, when it is of *Ignorance*; but surely *fervent Prayer*, and *serious Meditation*, and *free Conference* with Men of Understanding in the things of God, would soon dissolve all the *Objections* that can be rais'd against an *express Institution*: And where such Means are neglected, the Ignorance is *wilful*, and does not *lessen* the sin, but *heaps another* upon it.

2. Secondly, What Account will they give, that *disuse* this Service *oftner* than they *approach*

proach unto God in it? That refuse *more* Invitations to this *Feast*, than they accept; and come much *seldomer* than they forbear? We do not *miss* them *once or twice* only (as *David* here was wanting the *first* and *second* day of the Month), but perhaps if they appear *Three times in the year* in this manner before the Lord, they are ready to acquit themselves, as if they had done their Duty. It is grown customary with some *large Professors*, to be seen now and then at *Christ's Table*, but their Seats are empty *days without number*. Alas! a *Month's Interval* is too little for them; the *Returns* of this Ordinance are too quick and speedy; they can tarry *longer* away, and think that they sustain no loss. But let
all

all such know, That if their Souls were *in health*, their *Appetites* would be sharper ; and it is much to be feared, that they *get no good* by coming, who reckon themselves *no losers* by forbearing. If the Ordinance be an effectual means of our *Improvement*, the *Repetition* of it will be desirable. *Experience of Advantage*, join'd with *Conscience of Duty*, would be mighty *Goads* and *Spurs* to us.

3. Thirdly, What Account will they be able to give of their *Performance*, who make no more of it than if it were a *Common Act* ? That come to such an Appointment *as if they came not*, without a serious, reverent, and becoming Frame, and go away from it again

again without any Alteration or Amendment? How many *sit to eat with (Jesus Christ)* Prov. *a ruler, and consider not what* 23. 1. *is before them, so diligently as they should, and afterwards rise up, and scarcely reflect upon what they have been doing? I must say, That excepting the Scandal of Omision, with respect to others, this is worse than not coming at all, with relation to the Persons themselves: Their Absence is a Sin, but their Attendance is a greater. Without controversy, they whose Hearts are best prepared for such a Work, and most fixed in it, find cause enough upon a Review, of deep Humiliation, (for if God should enter into judgment with the Holiest Communicants, that*
very

very Action might become sin to them ; and the Disciples that eat and drank in their Lord's Personal Presence were guilty of a *more than ordinary Fault*) ; but 'tis a very different case , when men take no care about the *frame of their Spirits* before or after their coming , but are as regardless in that Point , as they would or could be at a *Civil Entertainment*.

4. Fourthly, Let us therefore resolve to *continue stedfastly* in this Duty , and apply ourselves to a *right Discharge* of it.

1. Let us resolve to *continue stedfastly* in it ; as the *first Christians* in the Apostolical times are said to do , *is breaking*

breaking of Bread, as well as in ^{Acts} Prayers, and Hearing. How ^{2. 42.} do our *Stomachs* (unless they be habitually or accidentally *indisposed*) crave their *Natural Refreshments* at the *usual times*, that we know not how to miss a *Meal*, without some uneasiness ? And dare we to say, that *Spiritual Enjoyments* are to be *less coveted*, or that they may be *better spared* ? There is none, I am persuaded, that *nameth the Name of Christ*, who can allow himself in any such *Imagination*. What is it then that should make us so *wavering* and *unstable* in this part of Religion ? Let these Two things be remembered, to quicken and excite us to greater *Constancy*.

(1.) No

Hof.
6. 3.

(1.) No wonder that we lose the benefit of *former* Sacrament-Seasons, if we omit those that *come after* : If we do not use the means of *increasing* Grace, it will be *diminished* : Then shall we know, if we follow on to know the Lord.

(2.) We are notoriously *self-condemned*, when we have once engaged in such a Service, if we *desist* from it. Our *own works* will witness against us, as against them that have done good, and leave off to do it. If it be not a necessary Service, why did we ever *undertake* it? If it be, why do we *discontinue* it?

2. Let us apply our selves to a *right Discharge* of this Duty.

Duty. It is too weighty a matter to be trifled in; *Eating the flesh and drinking the Blood of Christ*, is no light thing, but of the highest Importance on this side of Eternity. The mere work done will avail us nothing, but we must look after the manner of doing. As Aaron said, *If I had eaten the Levit. 10. 19. sin offering to day, should it have been accepted in the sight of the Lord?* So may we truly say, if we attend Divine Solemnities in an unsuitable carnal frame, Will this be approved of God? No, certainly: He who indispensibly requires the thing, will punish our sinful Disorder. Go then about this work with Earnest Endeavours that it may be pleasing unto God, and with cheerful Hopes likewise that (in so doing)

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doing) it will be *profitable* to
your selves; for God is *emi-
nently* pleased with it when it
is duly performed, and sincere
Believers are *as eminently* pro-
fited.

The End.

Books

*Books Printed for, and Sold by
Thomas Cockerill, Sen^r &
Jun^r, at the Three Legs in the
Poultry.*

GOD the Guide of Youth, briefly open'd
and urg'd, in a Sermon preach'd with
a special Relation to Young Persons, *Jan. 1.*
1695.

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